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from the Darcil Pass to the Shawar village, a distance of 141 miles from south-east to north-north-west with its small surrounding valleys of Kamri, Tarring, Parkang, Sai, Harsamosh and Bagrot; and along the Hunza river from Gilgit to Gaschi, with its adjacent valley of Nalter, a distance of 29 miles.

The country was first conquered in 1846 by the troops of His Highness the Maharaja of Kashmir under Syed Nadir Shah from Gauhar Aman, the Khushwakt Chief of Yasin, who had usurped the district from Sikander Khan and his brother Karim Khan, the rightful rulers of Gilgit. Karim Khan had escaped to Kashmir to ask for help, and returned with a large force under Syed Nadir Shah. Hearing the news of their approach, Gauhar Aman fled to Yasin, leaving the country to be possessed by them without bloodshed. The country was restored to the rightful rulers, but some later events lead the Maharaja of Kashmir to keep the district under the direct jurisdiction of his own officials. The British Agency was established in 1889. The Political Agent, an officer of the Government of India, and the Wazir-i-Wazarat, an official of His Highness the Maharaja of Kashmir, have their headquarters at Gilgit proper. The latter has jurisdiction over the district only, while the former, in addition to his control over Gilgit, has political relations with the surrounding states of Hunza, Nagir, Punial, Ishkoman, Yasin, Chitar and the Chitar republic, which all acknowledge the suzerainty of the Kashmir Durbar. Gilgit is garrisoned by Kashmir Imperial Service Troops under a General Officer Commanding appointed by His Highness the Maharaja of Kashmir. The troops are relieved every two years.

A good jeep road runs between Srinagar, Gilgit, Chitral and Hunza, remaining open for traffic from June to October. It is closed from November to May, owing to the heavy fall of snow on the Tragbal (Razdiangan) and the Burzil passes. However, the ordinary letter post is carried across the passes at favourable opportunities by local runners. Kashmir, Gilgit and Chitral are also connected by a telegraph line.

The present inhabitants of the country are all Mohammedans, chiefly of the Shia sect, with a few Sunnis and Maulais. The principal tribes are Hunza, Shina, Yeshkuns Kashmiris, Kiranias, Dums and Gujars. They are again divided into several families called after the names of distinguished ancestors. I am of the opinion that the Kiranias are the original inhabitants of Gilgit, while the Yeshkuns, Shins and Hunza came afterwards in the above order and subjugated the former inhabitants.

The Yeshkuns are probably an Aryan race, having arrived from Central Asia via the Hindu Kush. Being stronger than the aborigines, they succeeded in conquering these districts, made the original inhabitants their servants and named them " Kiranias " (attendants).

The Shins profess to be the descendants of Arabs. They are probably Jews, and have come via Afghanistan from either Persia or Turkey. They prefer a style of self-government, and endeavour wherever they settle to continue this form of their original government. It is of interest to note, however, that before embracing Islam the Shins, as this resembling the Hindus, disliked meat, milk or even ghi made from cow's milk, disapproved of the keeping of birds and regarded even a fish diet with aversion. If a Shin trail takes two wives, one of his own tribe and the other of the Yeshkun tribe, the children

road already mentioned leading into Kandia. Another road leads into the Swat valley and is a favourite route for traders.

Tangir and the neighbouring valley, Darel, are celebrated for the number and fine quality of their flocks and herds. Large numbers of sheep are here annually reared for sale to the inhabitants of the neighbouring valleys. Being somewhat scattered for summer pasture, the people of Tangir have long been in the habit of driving their flocks across the watershed to the Yasin country. In return for permission to graze, they pay to the ruler of Yasin a fixed tribute of salt and tobacco from each village. Besides this tribute, they give sheep and goats in varying numbers as a free gift. These payments have led to the Yasin rulers claiming the nominal allegiance of Tangir; but they make no attempt to exercise authority in the valley, which is to all intents and purposes a republican community like others in the Kohistan. Any attempt by the Yasin rulers to enter Tangir is resisted by force of arms, but the connection between the two communities has led to Tangir being regarded as the place of refuge for Yasin princes in misfortune. The people of Tangir pride themselves on giving asylum to all such who claim it, and it is seldom that the valley is long without some exiled member of the Khushwakt family. On such occasions the inhabitants contribute to his support as if he were their legitimate ruler, and if any attempt is made to seize him by force, they take up arms for a matter which they account their own. Many a deposed ruler of Yasin has found a welcome in Tangir, where in the days of his power he would have been opposed by force of arms. Though Muhammadanism is of comparatively recent introduction, the people of Tangir are more heretical than any of their neighbours except those of Chilas, owing probably to their more intimate relations with Swat. They say of themselves that they have been Musalmans for six generations. They marry with Yasin women, but refuse to give daughters in return, on account of the slave-selling practised by Yasin rulers.

The river above the mouth of the Tangir stream, the Darel Valley joins the Indus. Though small, this valley is extremely fertile and well populated. From its head, roads lead into Tangir, Yasin, Punial and Gilgit. The principal villages are Bindori (Yat), five houses; Chodoktor (Yat) ten houses, in the Yamargal district; Warshil (Yat), ten houses; Rachmal (Yat), ten houses, in the Jaglot district; and Gulrai (Yat), ten houses. The whole community, including the dependent

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tutelary deity of Chilas whose worship was practised in former times. 173

The system of government is the same in all these small republics, and differs somewhat from what obtains among the Afghans. Each village, according to its size, has a certain number of Jushtoros, or elders, who are appointed according to the general estimation in which they are held for bravery, liberality, and eloquence. They receive no benefit from their office, and are more the servants than the leaders of those they represent. Each village manages its own affairs irrespective of its neighbours, and it is in the superintendence of these details that the Jushtoros are mostly occupied. All matters affecting the village are discussed in public. A meeting for this purpose is called *Sigao*. At the Sigao all who please join in the discussion, the Jushtoros apparently encouraging individuals to give their advice, and when the general opinion has thus been elicited, the Jushtoros announce the decision they have formed. At a Sigao of several villages, a single Jushtoro is appointed by each village at a meeting previously held. At the close of the general discussion, which is open as before, a loud whistle is given, after which none but the representative Jushtoros are allowed to speak. If war with a neighbouring valley is determined on, the Jushtoros settle the way in which those they represent shall take part in it; but beyond their personal influence they have little voice in determining the general policy to be pursued. It is for them to decide who shall stay at home and who shall take the field, and in the innumerable disputes about land their decision is respected; but should the dispute involve men of another village, they are required to do their best for their own townsmen. In more serious disputes the whole valley makes common cause against its neighbours; but this does not prevent all the communities combining, when threatened by an external foe. Criminal offences are not dealt with by the Jushtoros, but by the Mullahs, who profess to administer the law according to the Shuryat; this is, however, set aside in many instances in favour of ancient custom, which is very strong in some communities, and the prompt redress of grievances depends greatly on the personal influence of the aggrieved. Murder is regarded as a personal matter to be avenged by the nearest relative; but should the case be of a very wanton nature, and the family of the murdered individual have sufficient influence with the community, reparation is enforced by general consent. Blood feuds are not permitted to last for an indefinite period, as

1; Drew G-8 (1862-1872) 1875 AVI Kashmir
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CHAPTER XX.

DÂRDISTÂN: COUNTRIES AROUND GILGIT.

FRAGMENTS of information got from hearsay of countries that are inaccessible to one, when they can be verified by comparison, are not without value. I will therefore put down a few notes, which, so far as they go, are likely to be correct, on those parts of Dárdistán which cannot at present be reached by Europeans.

But first I will show, in a tabular form, the several divisions of Dárdistán which have in any way come within my notice, including those which have already been treated of. These divisions are in some cases separate valleys, in other cases parts of the same valley. The Table includes a statement of their form of government, of the races or castes that inhabit them, and of the sect or religion prevailing, as well as the practice that may hold as regards slavery.

DÂRDISTÂN.

	Government.	Prevailing Caste or Class.	Religion.	Condition as regards Slavery.
Chilas ..	Governed directly by the Maharaja's officers	A few Rajas, some Shins, most Yashkuns.	Half Sunni, half Shia.	In these valleys there are many slaves of all colours, either the issue of slave parents or slaves recently imported.
Ha		Shins and Yashkuns	Mostly Sunni, a few Shia.	
Kohistan, Kamba ..		Shins and Yashkuns	Shia.	
		Shins and Yashkuns	Sunni.	
Punyal ..	Ruled by Raja Yadgar Khan, in the persistence of the Maharaja. (Boy's name or family is called Shamba.)	Yashkuns	Shias, and a few Sunni.	
Gilgit ..	Ruled by Raja Suleh (Boy's family, Magistrate.)	Yashkuns	All Shia.	

1; Drew G-S (1862-1878) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

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	Government.	Prevailing Name or Caste.	Religion.	Condition as regards Slavery.
Hunza ..	Ruled by Raja Ghazan Khan, son of Ghazanfar. (Raja's family, Ayesha.)	Yashkun	All Mahl.	
Immenan, or Chalosatto	Belongs to Tisita	Yashkun	Mahl.	
Tisita ..	Ruled by Raja Mir Wali, son of Ghazi Rahmat. (Raja's family, Bubbin.)	Yashkun	Mahl and Sunt, the former predominating on Sinin.	Here slaves are both kept and dealt in.
Capraik and Mastik.	Ruled by Raja Imba-ul-Mulk. (Raja's family, Kutur.)	Yashkun	Sunt.	
Gulabi, in Buroosho	Dependent on the Mir or Prince of Nushkuhan (tributary to Kutur).	Wakhi*	Mahl.	
Dinin ..	Republic	Shin and Yashkun	Sunt.	In these regions some of our slaves are kept as above; others dealing with Gilgit generally.
Yasin ..	Republic	Shin and Yashkun		
Gur	Republic	Shin and Yashkun	Sunt.	
Yasinkin ..	Republic.			
Chilas ..	Republic	Shin and Yashkun		
Kuni	Republic	Shin and Yashkun		
Pirsh ..	Republic	Shin and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of *Nagar* are called Khajuri.

Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of sullenness to him. In 1870 the Hunza Raja sent an agent to Srinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dards. Gulabi is another name by which they are called; that is the territorial name, while Wakhi is the race name.

B 135

washing are wasteful, and with better appliances the industry might give a large return. Arsenic is met with, and sulphur abounds. Copper is found in Ronda, and white nitre exists in several places, but is not collected.

B 439

There is very little trade. Tea, cloth, sugar, and rice are imported, and there is a small business in salt from Ladákh. The most considerable export is that of apricots and apricot kernels, but raisins are also exported to Kashmír. A special manufacture is a very close thick black *patti* (*frekkan*), resembling the cloth of which pilot-jackets are made. A curiosity is the *sakri-mora*, a green soft stone like an inferior jade found in the Shigar valley. Cups and plates are made of it, and in Kashmír and the Punjab it is used as an antidote to poison and as a cooling lotion in eye diseases. Commerce and trade.

B 286 135 415

Communications are of the worst description, and money judiciously spent in road-making would add greatly to the comfort and prosperity of the Baltis. Several routes connect Baltistán with Kashmír, Ladákh, and Astor, and one dangerous track leads to Gilgit. Of the Kashmír routes, one passes over the Deosai plains. These lie at an elevation of 13,000 feet, and are surrounded by a ring of lofty mountains. For most of the year they are under snow, and even in the summer the cold at nights is intense. The so-called plains are mournful stretches of grass and stones, with many a bog difficult to cross, and uninhabited but for the marmots, an occasional bear, and swarms of big black gnats. The absence of wood for fuel, the distance from human habitations, and local superstitions regarding 'the devil's place' prevent the people from using the pastures of Deosai. Roads.

B 487 132

Baltistán has recently been placed under the charge of the Wazír Wazírat of Ladákh. His local deputies are the *nebabdárs* of Skárdu and Kargil. Both *nebabs* have recently been settled by a British officer, and it is probable that the long-suffering and patient Balti may look for better days. The ex-Rájás, or Gialpos, still exercise some authority over the people, and a definite sum out of the several collections has now been alienated in favour of each family. The total land revenue assessed at the recent settlement of the *nebabs* of Skárdu and Kargil was 1·4 lákhs. Of this about a fourth is taken in kind. Administration, &c.

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Gilgit.—Head-quarters of a wazárat district or Wazárat of the Kashmír State, situated in 35° 55′ N. and 74° 25′ E., at an elevation of 4,890 feet above sea-level. The Wazárat stretches south to Astor and the northern slopes of the Burzil, follows Description.

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the Astor river to its junction with the Indus, and then runs north along the Indus to Bunji. It was once a flourishing tract, but has never recovered from the great flood of 1841, when the Indus was blocked by a landslip below the Hatto Pir, and the valley was turned into a lake. Opposite Bunji is the valley of Sai, and 6 miles farther up the Gilgit river falls into the Indus. Gilgit is about 24 miles from the Indus, and has a considerable area of fertile irrigated land. The Wazárat now includes the tract known as Haramush on the right bank of the Indus, and numerous valleys leading down to the Gilgit river. To the north the boundary reaches Gunch Pari on the Hunza road, and up the Kargah nullah as far as the Bhaldi mountain to the south in the direction of Darel. From Gilgit itself mountain roads radiate into the surrounding valleys, and its geographical position now, as in ancient times, renders the fort on the right bank of the Gilgit river an important place. A suspension bridge connects Gilgit with the left bank, which is here as barren as the right bank is fertile. The ancient name of the site under its Hindu Rás was Sargin. Later it was known as Gilit, which the Sikhs and Dográs corrupted into Gilgit, but to the country people it is familiar still as Gilit or Sargin Gilit. It lies in the most mountainous region of the Himálayas. Within a radius of 63 miles there are eleven peaks ranging from 18,000 to 20,000 feet; seven from 20,000 to 22,000 feet; six from 22,000 to 24,000 feet; and eight from 24,000 to 26,600 feet. At their bases the mountains are barren and repellent, but at 7,000 feet there are fine forests of juniper and fir. Higher up grows the silver birch, and above all vegetable growth lie sweep after sweep of glacier and eternal snow.

Botany. The pencil cedar is found from 14,000 feet down to 6,000 feet, and sometimes reaches a girth of 30 feet. *Pinus excelsa* grows between 9,500 and 11,000 feet. The edible pine is common in Astor, ranging from 7,000 to 10,000 feet. The useful birch-tree is common, and grows as high as 11,500 feet. The tamarisk does well in the barren valleys up to 6,000 feet. Roughly speaking, the upper limit of vegetation round Gilgit is 16,000 feet; above this the rocks are stained with lichens.

Fauna. Here are found the ibex and markhor (*Capra sibirica* and *C. falconeri*), and their deadly foe, the beautiful snow ounce (*Felis uncia*), and occasionally the wild dog (*Cyon dukhunensis*). The red bear (*Ursus arctos* or *isabellinus*), the snow cock (*Tetraogallus himalayensis*), and the grey partridge are common; and many of the migratory birds of India, wild geese,

2c Imperial Gazetteer G-3 (1889-98) 1909 AV1 Kashmir
Dard AV3

duck, and quail, pass up and down in the autumn and spring. Below the forest, on the lower and more barren hills, numerous flocks of wild sheep (*Ovis vignei* and *O. nahura*) are met with.

The climate is healthy and dry. At Gilgit itself it is never very cold, and snow seldom lies for more than a few hours. In the summer it is hot owing to the radiation from the rocky mountains, but it is cool compared with the climate of Northern India. The rainfall is very light.

The remains of ancient stone buildings and Buddhist carvings suggest that Gilgit was once the seat of a Buddhist or Hindu dynasty, while traces of abandoned cultivation point to the fact that the population in early times was far larger than it is at present. For many centuries the inhabitants of Gilgit have been Muhammadans, and nothing definite is now known of their Hindu predecessors. Tradition relates that the last of the Hindu Rās, Sri Badat, known as Adam-Khor, the 'man-eater,' was killed by a Muhammadan adventurer, who founded a new dynasty known as Trakhane. Sri Badat's rule is said to have extended to Chitrāl, and the introduction of Islām seems to have split up the kingdom into a number of small states carrying on a fratricidal warfare and incessant slave-raiding. The Trakhane dynasty is now extinct, though it is claimed that the present titular Rā of Gilgit has a slight strain of Trakhane blood. In the early part of the nineteenth century we find Yāsin giving a Rā to Gilgit. He was killed by the ruler of Punial, who in turn was killed by Tair Shāh, chief of Nagar. Tair Shāh was succeeded by his son, who was killed by Gauhar Aman, ruler of Yāsin. For the subsequent history of Gilgit, see Kashmīr. The history of Astor, or, as the Dogrās call it, Haramu, is intimately connected with that of Skārdu. More than 300 years ago Ghāzi Mukhpun, a Persian adventurer, is said to have married a princess of the Skārdu reigning family. The four sons born of this union became Rās of Skārdu, Astor, Rondu, and Khaiwang respectively, and from them are descended the families of the present chiefs of those places. The independence of Astor ceased at the Dogrā conquest. The present titular Rā of Astor is the lineal descendant of Ghāzi Mukhpun. The Dogrā rule has secured peace to the people, but it will be long before the country recovers entirely from the desolating slave-raids of Chilās.

The Wazārat contains 264 villages, and the population, according to the Census of 1901, is 60,885. The pressure on the cultivated area is great, the density being 1,033 persons per square mile. The people of Astor and Gilgit would be

The people.

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described in the article on KASHMÍR. By that route Gilgit lies at a distance of 390 miles from the present railway base at Rāwalpindi. An alternative line has been opened over the Babusar pass, which brings Gilgit within 250 miles of the railway at Hassan Abdāl. This line, besides being shorter, has the advantage of crossing only one snow pass, instead of two, or practically three, if the winter snow at Murree be taken into consideration. The routes to the north are mere tracks, when the military roads connecting Gilgit with the outposts at Gupis and Hunza have been passed.

205 698 Post and telegraph offices.

There is a daily postal service with Indus by the Burzil pass and Kashmīr, and the telegraph line follows the same route. Both services work well in spite of heavy snow and destructive avalanches, and are maintained by the Government of India. There is a weekly postal service from Gilgit to Chilās and Gupis, and a fortnightly post between Gilgit and Kashgar via the Kilik pass in the summer, and the Mintaka in the winter.

693 704 Administration, &c.

The Gilgit Wazārat is in charge of a Wazīr Wazārat. Crime is slight; there is no jail and no police organization. Police duties are carried out by the levies and a few soldiers of the Kashmīr regular troops. There is little litigation; and the chief business of the Wazīr is the provision of supplies to the garrison at Gilgit, now effected by an excellent system of transport from Kashmīr. In 1891-2, at the time of the Hunza-Nagar expedition, the garrison had a force of 2,451; in 1895, when the Chitrāl disturbances broke out, it consisted of 3,273; and the present garrison numbers 1,887, including a mountain battery, two infantry Imperial Service regiments, and Kashmīr sappers and miners. A school is maintained at Gilgit.

651 Land revenue.

A land revenue settlement of Astor and Gilgit has been made. It was found impossible to introduce a purely cash assessment, owing to the State's requirements in grain; but many inequalities and abuses were removed, and, on the whole, the condition of the villagers is satisfactory.

628 649 651 Political relations.

A British Political Agent resides at Gilgit. He exercises some degree of supervision over the Wazīr of the Kashmīr State, and is directly responsible to the Government of India for the administration of the outlying districts or petty States of Hunza-Nagar, Ashkoman, Yāsin, and Ghizar, the little republic of Chilās, and also for relations with Tangir and Darel, over which valleys the Punial Rāja and the Mehtarjaos of Yāsin have partially acknowledged claims. These States acknowledge the suzerainty of Kashmīr, but form no part of its territory. They pay an annual tribute to the Darbār.

Hunza and Nagar in gold, Chilás in cash (Rs. 1,608), Ashkuman, Yásin, and Ghizar in grain, goats, and ghi. The relations of the Political Agent with the outlying States are eminently satisfactory. No undue interference takes place in the administration, and the people are encouraged to maintain their customs and traditions intact. Besides the military garrison, furnished by the Kashmír State, there is a small but extremely efficient force of local levies armed with Snider carbines. They are drawn from Hunza, Nagar, Punial, Sai, and Chilás.

Shinákí.—A group of small republics in the valley of the Indus, lying west of Kashmír and south of Gilgit. The territory extends from the junction of the Astor river with the Indus to Seo on the right bank and Jalkot on the left bank of the latter river. Within this area the people are grouped in communities inhabiting one or more mullahs, each community forming a separate republic. Starting from the junction at Rámghát these are, in order: on the right bank, Gor, Kinergah, and Hodar; and on the left bank, Bonar, Thak, Butergah, Gicho, and Thor. They constitute the area known as the Chilás subdivision of the Gilgit Agency, while Chilás proper includes Kinergah, Butergah, and Gicho. Lower down the river are Darel, Tangir, Khili, and Seo on the right bank, and Harban, Sazin, and Jalkot on the left bank.

After the conquest of Chilás by Kashmír in 1851, the Maháráját imposed a tribute in gold-dust, and arranged for the administration of the country as part of the Gilgit district. A British Agency was re-established at Gilgit in 1889, which included, among other territory, the Chilás subdivision described above except Thor. In 1892 a British mission to Gor was attacked by the Chilásis, which led to the occupation of their country and the appointment of a Political officer at Chilás. The right of the Kashmír Darbár to construct roads and station a limited number of troops in the territory was secured, but the autonomy of the Chilásis was guaranteed. Under the revised arrangements made in 1897 the republics pay small food cums to the Maháráját, and in 1899 Thor was incorporated in Chilás. Darel has rendered a tribute of gold-dust to Kashmír since 1866, when the Maháráját's troops raided the country. The tribute is now paid through the Punial governor. Tangir pays a small tribute to the governor of Yásin. The remaining communities have no political relations with either Kashmír or British India, except Jalkot, which from its position dominates Thor and the head of the Kághán valley in the North-West Frontier Province.